RELIGIOUS.

State Aid for Religion.—The Governor of New South Wales had reserved the Bill abolishing State grants for religious worship for the Royal assent, and the Bishop of Sydney sent home a memorial urging the Crown to refuse its assent. The reply of the Duke of Newcastle now appears, in which he informs the Bishop that wherever the colonies have responsible Governments, the question is wholly one for the Local Legislature, and that the Queen will therefore be advised to give her assent. It is remarked that the colonies are in things ecclesiastical setting the mother country an example. The example, we should say, is chiefly that furnished by the anti-State Churchmen there. If Dissenters at home did their duty as vigorously as Dissenters in the colonies, we should soon see a marvellous change.

Open the Pew-door.—It is told of an individual now advanced in life, and distinguished both in the political and religious world, that when he first came up to London to study for the bar, he casually (as men speak) entered St. John's chapel one Sunday evening. After standing for a long time in the aisle, and failing to get a seat, he felt vexed and chafed, and was retiring. One of the congregation, however, saw him going, followed him to the outer door, brought him back, and made room for him in his pew. The sermon that he then heard was instrumental to his conversion, and he walked from henceforth in the way that leadeth to everlasting life.

The Spanish Protestants.—Manuel Matamoros is in France. The notion of sending the persecuted Spaniards to form a protestant colony in Algeria has not ripened into a fact. An invitation reached them from Bordeaux offering asylum and sympathy in France. Fourteen accepted the invitation, while two remained in Gibraltar, and other two, of their own free choice, have gone to Africa. Matamoros is now the guest of M. Nogaret, a well-known French pastor at Bayonne, and a devoted friend of Spain.

Preaching in the Theatres.—The winter services in the theatres, under the management of the United Committee, were resumed, Oct. 5. The theatres thrown open were the Victoria, Pavilion, Standard, and Sadlers Wells. The preachers were:—Rev. R. Robinson, minister of York Road Chapel; Rev. J. Kennedy, M.A., minister of Stepney Meeting House; Rev. J. Patteson, M.A., rector of Spitalfields; Rev. J. Jessopp, M.A., chaplain of Surrey county gaol.

West Indies.—At Peute Plat, in St. Domingo, the Spanish authorities have forbidden the exercise of the Protestant religion. The Wesleyan chapel has been barred up, and the minister silenced. The converts, however, continue stedfast in the faith.

GENERAL.

Population of the Earth.—A professor of the University of Berlin has recently published the result of his researches as to the population of the earth, according to which Europe contains 272 millions; Asia, 720 millions; Africa, 60 millions; America, 200 millions; and Polynesia, two millions—making a grand total of 1,283 millions of inhabitants. As in places where deaths are accurately registered the annual mortality is at least one in forty, the number of deaths must be about 32,000,000 every year, which gives 87,761 per day, 3,653 per hour, and 61 per minute, so that every second witnesses the extinction of one human life. Another calculator states that the number of persons who have lived on the earth since the creation is 36,627,843,975,075,855!

Pianos.—Messrs. Broadwood and Sons, who, in the forty-six years from 1780 to 1826, manufactured 48,348 pianos, during the subsequent thirty-five years, to 1861, sent forth the astounding number of 75,700 new instruments. In London alone 23,000 pianos are annually manufactured.

Sale of Birds in Australia.—An English sparrow without his cage fetched 11s., rather a high price for a sparrow, the sole survivor of 100 shipped by the importer. A couple of blackbirds sold for 68s., a goldfinch-canary for 35s., and other birds fetched high prices. Swan River parrots sold for 30s. each.

Irish Emigration.—One of the most extraordinary phenomena of our time is the continual drain of the Irish population by emigration. During seven months of this year, ending July 31, the number of people that emigrated from Ireland is 80,506, against 45,899 during the same period last year, showing an increase of 34,607. The total number of persons who emigrated from Ireland since March, 1851, is given in these returns as 1,378,333.

The Great Eastern.—At a meeting of the shareholders, Oct. 5, it was resolved that the debt against the ship should be paid, and that the vessel should hereafter be sent on the longest voyages, where there would be the least competition and the highest receipts.

Wheat.—It is estimated that the crop of wheat this year is equal to the crop of 1861 and that of 1862 added together.

REVIEW OF THE PAST MONTH.

Monday, October 26.

At Home.—Returning a few days ago from a drive near Balmoral; the carriage in which the Queen was seated was upset; but we are glad to hear that Her Majesty escaped with a few slight bruises, and was able to ride to the palace on a Highland pony.—On Tuesday morning, Oct. 6, at halfpast three, the shock of an earthquake was sensibly felt over a great part of England.—The distress in Lancashire continues to decrease.—During the present month two distinguished men have passed away—Lord Lyndhurst, aged 91; and Archbishop Whateley, aged 76.

Abroad.—The war-news from America is, this morning, unfavourable to the Federals, but the reports require confirmation. More great battles are expected. —The Russians in Poland continue in their course of cruel tyranny.—The young King of Greece is on his way to that country.—The Archduke Maximilian of Austria, has not yet consented to be Emperor of Mexico.—Germany and Denmark, we fear, are likely to be soon at war.—A port in Japan has opened fire on the British squadron. This may lead us into another useless contest with a distant nation.—The news of the war in New Zealand indicates alarm, with anxiety for the results.

Marriages.

Sep. 5, at the baptist chapel, Haslingden, by Mr. P. Prout, Mr. L. Aspin, to Miss S. A. Ashworth.—Oct. 10, Mr. T. Ramsbottom, to Miss B. Rushton; and Mr. W. Slater to Miss Ann Pilkington.

Sept. 9, at the baptist chapel, Thrapstone, by the Rev. P. P. Rowe, Mr. Clifton, Ipswich, to Annie, second daughter of Mr. Abbott, Titchmarch.

Sep. 21, at Pole Street baptist chapel, Preston, by the Rev. Richard Webb, Mr. John Hayes Threlfall, to Miss Ashworth.

Sep. 28, Mr. Thomas Hodgson, to Miss Parker, of Walton-le-dale.

Sep. 24, at the baptist chapel, Newark, by the Rev. R. Bayly, Mr. George Wyer, of Leadenham, to Miss Martha Wagstaff, of Bassingham Fields.

Sep. 30, at South Parade chapel, Leeds, by the Rev. W. Best, Mr. T. E. Wycherley, to Miss E. Dean, youngest daughter of Mr. John Dean.

Oct. 5, at Queen Street baptist chapel, Woolwich, by the Rev. J. Teall, William George White, Esq., of H.M.'s War Department, to Miss Emma Sophia Wilson, both of Woolwich.

Oct. 10, at Call Lane baptist chapel, Leeds, by the Rev. J. Tunnicliffe, Mr. Thomas Steel, gold miner, late of California, to Miss Ann Kitchen.

Oct. 13, at the baptist chapel, Sainthill, Kentisbeer, Devon, by the Rev. Charles Baker, uncle of the bridegroom, Mr. Elias Baker, of Kentisbeer, to Jane, youngest daughter of Mr. William Wall, Cromwell House, Woodford Wells.

Oct. 13, at the baptist chapel, Bridlington, by the father of the bride, the Rev. A. Bowden, baptist minister of Driffield, to Louisa Baxter Morgan, eldest daughter of the Rev. J. W. Morgan.

Deaths.

Sep. 11, at Bradninch, Devon, Mrs. E. L. Bowden. For more than half a century she had been a firm friend of the baptist church in the town, and during the greater part of the time she was a faithful deaconess, discharging the important duties of her office with unobtrusive kindness and fidelity. Her life was most exemplary, and her end peace.

Sep. 20, at Hastings, somewhat suddenly, the Rev. Alfred Searl, pastor of Vernon baptist chapel, and late of Shaftesbury Hall, London, aged twenty years. Mr. Searl was one of the first students at the Metropolitan College, was greatly beloved and very successful as a preacher.

Sep. 25, at Kettering, aged eighty-eight, Mrs. Ann Whiting, mother of the Rev. J. Jenkinson, of Oakham. She was baptized more than sixty-five years ago. For her to live was Christ; and to die was gain.

Mr. J. Dann, baptist minister, of Saint Hill, Kentisbeer, on June 19. The closing scene was peaceful. [The letter sent by C. B. in Aug. must have failed to reach us.]

YOUTH'S MISCELLANY.

ROBERT FULLER.

The memoir of Andrew Fuller, to which we referred at pages 305 and 306, contains the following affecting narrative of his son Robert. Our young readers should be informed that Andrew Fuller was, fifty years ago, one of the most eminent preachers and writers in the baptist denomination, as well as the indefatigable secretary of the Baptist Missionary Society from its commencement, and held in deserved high esteem for his talents and sterling piety.

"There was born to Mr. Fuller, by his first wife, a son named Robert, indeed his first-born child, who was the occasion of deep anxiety to his parents. He appears to have been a tender, loving lad, but with a restless, roving disposition, that prevented his settling down to any ordinary occupation. Through all his wanderings, however, it does not appear that he was ever addicted to vice, and possibly some of his father's references to the sins of his prodigal child were dictated more by his severe notions of propriety and duty than by the justice of the case. It is very likely that if some occupation suited to the free bent of his mind had been chosen, much anxiety would have been spared. Parents, in the training of their children, are often like a careless sculptor, who begins at the wrong side of the marble, and comes upon a dark seam which mars every feature; whereas, if he had chosen the other side of the block all would have been well.

In May, 1796, a situation was procured for Robert, and he started to London. His father retired to his room and wrote this in his Diary: '*May* 12*th*. This day my eldest son is gone to London upon trial, at a warehouse belonging to Mr. Burles. My heart has been much exercised about him. The child is sober and tender in spirit; I find, too, he prays in private; but whether he be really godly I know not. Sometimes he has expressed a desire after the ministry, but I always considered that as arising from the want of knowing himself. About a year and a half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for business, my thoughts have been much engaged on his behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun; and whether he ever will be is altogether uncertain; I know not whether he be a real christian as yet, or, if he be, whether he will possess those qualifications which are requisite for that work; but this I have done, I have mentioned the exercises of my mind to Mr. B., who is a godly man, and if at any future time within the next five or six years he should appear a proper object of encouragement for that work, he will readily give him up.

'I felt very tenderly last night and this morning in prayer. I cannot say, "God, before whom my fathers Abraham and Isaac did walk;" but I can say, "God, who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad."'

'*July*. I perceive I have great unhappiness before me in my son, whose instability is continually appearing; he must leave London, and what to do with him I know not. I was lately earnestly engaged in prayer for him that he might be renewed in his spirit, and be the Lord's; and these words occured to my mind—"Hear my prayer, O Lord, that goeth not forth out of feigned lips;" and I prayed them over many times.'

Situation after situation was procured for the restless lad, but in neither could he be prevailed upon to stay. His conduct caused his father the keenest suffering. He writes to a friend:—

'My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking, or if I get a little sleep it is disturbed; and as soon as I awake my load returns upon me. O Lord, I know not what to do; but mine eyes are up unto Thee. Keep me, O my God, from sinful despondency. Thou hast promised that all things shall work together for good to them that love Thee; fulfil Thy promise, on which Thou hast caused Thy servant to hope. O my God, this child which Thou hast given me in charge, is wicked before Thee, and is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to Thyself.

If I see the children of other people, it aggravates my sorrow. Those who have had no instruction, no pious example, no warnings or counsels, are often seen to be steady and trusty; but my child, who has had all these advantages, is worthy of no trust to be placed in him. I am afraid he will go into the army, that sink of immorality; or, if not, that being reduced to extremity he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! O my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent; have mercy upon him, a poor ungodly child.'

The fear of his enlisting was unfortunately realised, and in 1798 he entered the army. Mr. Fuller thus writes to Dr. Ryland:—

'I have indeed had a sore trial in the affair you mention; but I do not recollect any trial of my life in which I had more of a spirit of prayer and confidence in God. Many parts of Scripture were precious, particularly the following:—"O Lord, I know not what to do; but mine eyes are up unto Thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord, and He shall bring it to pass.—Cast thy burden on the Lord, and He shall sustain thee.—All things work together for good," &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in His mercy.'

His discharge was, however, obtained from the army, on the ground of his being an apprentice; but almost as soon as he was free he enlisted again in the marines. The coarse, wicked life around him soon sickened his soul, and he wrote entreating his father to use every effort to get him his liberty. Once again his freedom was secured, and he was received home with loving affection. He could not, however, even then be prevailed upon to remain, and his father, seeing it was hopeless to induce him to settle down, most wisely secured him a situation on board a merchant ship. But misfortune seemed to dog his steps. He had scarcely joined his ship when news was received of his impressment for a common sailor on board a man-of-war.

As if the facts of the case were not bad enough without any addition, a rumour reached home that he had been tried for desertion and sentenced to a severe punishment, under which he immediately expired. 'Oh,' says the agonized father, 'this *heart trouble!* In former cases my sorrows found vent in tears; but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object around me reminds me of him! Ah! . . . he was wicked: and mine eye was not over him to prevent it; . . . he was detected, and tried, and condemned: and I knew it not; . . . he cried under his agonies: but I heard him not; . . . he expired without an eye to pity or a hand to help him! . . . O Absalom, my son! my son! would God I had died for thee, my son!

Yet, O my soul! let me rather think of Aaron than of David. He "held his peace" in a more trying case than mine. His sons were *both* slain, and slain by the *wrath of Heaven;* were probably intoxicated at the time: and all this suddenly, without anything to prepare the mind for such a trial! Well did he say, "Such things have befallen me."'

A few days afterwards a letter arrived which proved this report to be entirely without foundation. 'Blessed be God,' says the father, 'I find the report is unfounded! I have received a letter from my poor boy. Well, he is yet alive, and within the reach of mercy!'

Driven hither and thither, wherever his ship was bound, enduring all the hardships of a man-of-war's man in those days, he wrote home to his father, pathetically entreating his forgiveness. This time, however, he asked for no interference in his behalf, but speaks of his sailing for Lisbon, and of a presentiment that it will be his last voyage.'

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'His own foreboding was mournfully realised. He died off Lisbon, in March, 1800, after a long illness. 'From the testimony of his captain,' writes Dr. Ryland, 'and one of his messmates, we learn that his conduct was good, and such as to procure him much respect; and from letters addressed to his father and his sister, a short time before his death, we hope still better things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.'

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But it is not the intention of the writer to sketch the political events of the century. Our readers may have already noticed the announcement made elsewhere in the present number, that the Editor of the *Reporter* from its commencement, having transferred the publication into other (he hopes more competent) hands, closes his long labours with the present issue. He deemed it, therefore, expedient to leave on record, in his last leader, a few facts of his own personal history, and chiefly such as have reference to his publications.

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he looked in through the half open door of a small old baptist chapel to see what the people were doing. Observing no signs of water, he ventured in. The solemn reverence of the worshippers impressed and attracted him. He forsook his thoughtless sabbath companions, and for some time regularly attended the place; the congregation was small, chiefly consisting of poor and aged people. Next summer a lady was to be baptized at a village three miles off. He went. It was the very mill pool in which Dan Taylor, the founder of the New Connexion of General Baptists was baptized. He witnessed the service. It reminded him of John and Jesus in Jordan. From henceforth he was a convert to believers baptism—There *was* something in *it*.

Having described, as briefly as he well could, how he first became acquainted with the baptists, the writer now turns to his first engagement in sabbath school teaching. But he ought to state that previously to this, after deep convictions of sin, reducing him almost to despair, when utterly helpless, and knowing not where "to find God," for that was his feeling, at the hour of his utmost extremity, he knew not how, the Holy Spirit revealed Christ to his soul as the very Saviour he needed. He was now filled with joy unspeakable. His young heart glowing with love to the Redeemer, he vowed to devote to him the service of his life. Blessed be God, who inspired the desire, and more than fulfilled his highest hopes.

The first sabbath school the writer entered had been deserted. He found about twenty scholars. Securing further help it soon numbered above one hundred. A sabbath school union was then formed in the town, and several village schools were gathered and opened. Removing, when "out of his time," to one of the largest manufacturing towns in Yorkshire, he again engaged in the same delightful work, forming schools in villages, and making, at the same time, his first essays at preaching. Returning, after a few years, to his native town, he there pursued his favourite employment, and formed a considerable number of schools in the villages around. In the town four separate schools of a new character were also formed, for young persons of both sexes and aged men and women.

Busy and happy in the diffusion of knowledge, the writer, though conscious of the duty, had not yet put on Christ by baptism. Yielding at length to his convictions, he sought and found a kindly welcome from the people among whom he first saw the ordinance scripturally administered.

Here, as a contrast to these times, he would just mention, that when he became a sabbath school teacher, elementary books for instruction were not, to say the least, what they now are; and not easy to be obtained in the country. Suitable reward or library books, were also scarce and dear; and penny magazines for children had not made their appearance. A kind gentleman from London, having visited the school, sent down a parcel of books for the library. It was received with great joy. But what were they? "Boston's Four-fold State," "Marshall on Sanctification," "Theron and Aspasio," and such like theological works for children to read!

Three months after his baptism the writer resigned the situation he held in a large drapery establishment, to engage as a lecturer on "Adult Schools," a history of which he had just published. In the course of his travels he was induced to remain in a secluded village on the banks of the Humber, as minister of an ancient but destitute baptist congregation, the people finding him little more than board and lodging. Here, for about two years, he supported himself by teaching a

day school. Again, in the villages around, he formed several sabbath schools. His sabbath-work was to visit and manage the schools, walk eleven miles over almost impassable roads, and preach in three villages. Many a time did he, when resting on some stile by the way, wish he had a press to print, not only books adapted to children, but tracts also, which should tell the right way of baptism.

In 1823 he walked seventy miles in two days to attend the "Annual Association" of the body at Nottingham. Next year he received an invitation to the pastorate of a large church near Derby. After much consideration he referred his correspondent to Philemon 22, for his reply. Within three months he found a favourable opportunity, at a meeting of ministers, to introduce his long-cherished desire. The design was approved, and in January, 1825, the *Baptist Children's Magazine* appeared. In August a press and types were purchased, and in January, 1826, the first number of the *Reporter* was issued. Children's books, and tracts on the gospel and on baptism, in great numbers, were afterwards printed and published.

The writer has recorded these details for a purpose. He wishes to furnish another instance, for the encouragement of any youthful lover of the Saviour, how little things done for his glory, will meet with his promised approval and blessing.

Reverting to nearly forty years ago, when we commenced our publications, the religious periodicals of congregational dissenters were few in number. The two sections of the baptists had each its own organ—the *Baptist Magazine* for the "Particular," and the *Repository* for the General. The *Evangelical*, supported chiefly by the Independents, was not decidedly a nonconformist magazine. Dr. Campbell did not commence his vigorous labours until 1844. At this time the many monthly magazines of the baptists and pædo-baptists alone are difficult to enumerate.

Glancing at the wide doors which, during the century, have been opened for the diffusion of the gospel in the world, how much do we now see to excite our gratitude and our hope. Take the great pagan powers. We once heard Dr. James Bennett, at a Bible meeting, say, "The Emperor of China has forbidden the Bible to enter his dominions; he had as well command the sun not to shine on his palace to-morrow!" We have lived to see his palace pillaged, and his vast empire opened to the gospel. The hermetical seal of Japan, too, has been roughly broken. The "Golden-footed" monarch of Burmah has been humiliated; and British rule has been extended and consolidated in India. The crescent of the false prophet is waning in many lands. No longer the terror of Europe, it now exists only by permission, and for political purposes. While British colonies, like great missionary centres, have been established on the shores of Africa, in Australia, and New Zealand. Numbers of the islands of the southern seas have received the gospel, and with it the blessings of civilization. Enterprise and commerce have been made the pioneers of religion—free trade has opened doors for the free gospel—hundreds of missionaries from Europe and America are visiting every accessible nation and region—in tongues and dialects, unknown and unheard of by our fathers, the Word of God has been translated and printed—and millions of copies in the old languages have been produced by steam power and widely circulated. Our faith in the world's ultimate regeneration rests on that life-giving Word. When, in all the past centuries of christian history, was so much done to give the Book to the nations? not more, perhaps not so much, in all united. Blessed be God that

we have lived to see and hear what we have seen and heard!

Neither ought the writer, as a lover of his country and a friend of freedom, to omit some mention of what has been achieved during the present century in the extension of our rights and privileges as citizens and as dissenters. And how, these being partially secured, Englishmen then, though at a vast expense, unjustly extorted by the wrong-doers, set free every slave in the Queen's dominions. Then came also the great measures of Free Trade and Corn Law Repeal, giving untaxed bread and cheaper food to the toiling millions of our countrymen.

We have said that our rights and liberties as citizens and dissenters were but partially secured. As citizens we claim a further progressive enlargement of the elective franchise. As dissenters we are yet burdened with degrading disabilities, and it is our opinion that we shall be, and what is worse we shall deserve to be, if we have not courage to arise and shake off the galling burden. The total repeal of church rates, and the entire separation of religion from the State will never be accomplished by your namby-pamby dissenter who suffers himself to be bamboozled by contemptible cant about meddling with politics. To such a dissenter we might almost say—

"Thou wear a lion's hide! doff it for shame,
And hang a calf's skin on those recreant limbs."

Thou a successor of the heroic band of suffering Separatists and self-denying Nonconformists! Where should we have been now if they had shrunk from the firm discharge of their perilous duties? To promote the freedom of the spiritual kingdom of the Redeemer those noble-minded men were willing to sacrifice the loss of all things, even life itself!

Only by consistent adherence to their principles have the dissenters reached their present advanced position, and only by patient continuance in that course will they secure their final triumph. Consistency has its own reward, not only in the answer of a good conscience, but in commanding the respect of opponents. In evidence, the writer may be allowed to offer himself as a witness. He never feared to be nicknamed a "political dissenter," when advocating parliamentary or municipal reform; or when, year by year, he took a leading part in opposing local church rates until they were entirely removed. Neither does he regret the part he took in active efforts to abolish slavery, the corn tax, and other unjust or injurious impositions. For doing these things did he suffer loss? Nay, verily, he rather gained respect. And he refers to them now that, as a veteran retiring from the field, he may give his last cheer to the young volunteers who are gathering for the coming inevitable struggle between the advocates of state-made and state-paid religion and spiritual christianity.

Our last parting words are on this subject—and why? Because this is now the one great consummation of all our struggles, most devoutly to be wished. Only let our heaven-descended christianity be set entirely free from all human control, and she will go forth in all the dignity of her divinity, and all the majesty of her mercy to redeem the world, scattering blessings on every hand: breaking every yoke, letting the oppressed go free, making wars to cease, and giving abundance of peace so long as the moon endureth. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Spiritual Cabinet.

"ARISE YE, AND DEPART; FOR THIS IS NOT YOUR REST."

From Foster's "Improvement of Time."

This world is a very great favourite; and, therefore, if men talk against it, there is probably some good reason for their complaints. This world has been fairly submitted to trial for a very long time, and by a very great number of persons—if there be any one thing on which they have all agreed, that must be a certainty.—What then have they said who have tried it with the most extensive advantages?—they, who have tried it longest? What do we say, if it were to-day the great question of choosing our happiness, our life, our world, our God? What does experience tell us? We are, probably, conscious of many feelings which are symptoms of a sickness of the soul. If there are any who do not feel such symptoms, either they have a most singularly fortunate lot, for which they ought to be incomparably thankful and useful, or they have a great want of faculty and feeling to perceive what things are.

Throw back your mind over the memory of the past;—have you been happy? Should you be glad to live it over again with exactly the same feelings? If, at a certain point of life, a long time since, you could have seen before you all that has taken place from that time to this, would it have been a gay prospect? If you might wish on the subject, and wishing were of any avail, would you not wish that at least half the things that have taken place had not, or had taken place differently? Does not thought sometimes dwell with vain regret on what seems as if it might have happened, and did not—perhaps could not? Have not some things taken place directly and flatly against all your ideas and feelings of happiness? Do you not feel that the moments, and the states of mind which you could wish to continue for ever, go off with wonderful rapidity? And what proportion would there be between the moments of painful emotion and those of the more delightful kind? You would not be content to be always exactly in the state of feeling that you are in just now,—or that you have been in during the past week; taking the week altogether, setting one thing over against another; it would be a dreadful judgment to be eternally so. You would think there were but imperfect illustrations of the goodness of the Creator, if there were in His creation no happier beings than we are.

A main cause of the unhappiness is the infinite disproportion between our desires and our power. The mighty restless spirit is never satisfied—would not be with any favourable events, friends, improvements, health, that could be given to it. The mind of a man is like the plant of a tree—it must spread aloft—it must try and cover itself—and rise still. There is ever a world of good things beyond our reach.

"Arise ye, and depart." Never attempt to quench the animated passions—we want all their strength and fire;—but these passions are too large for the confined circle of this life—like eagles in a cage. Open, then, on the soul the entire view of its existence. Let this grand thought shine on us always like the sun: "We are made for eternity." Think so much of the future state as to seem almost to see it. Keep a constant clear opinion of this life and world. Make it essential that our supreme purpose predominate over all the rest, and

force them into submission, or abandon them; endeavour to mingle intimately the high and noble sentiments of religion and immortality with all other things. What is worth pursuing will mingle well with them. Let us be certain as our time passes away we are actually advancing in our thoughts, feelings, habits, towards our grand destination. Let us be in expectation of hearing this sentence in its last emphatic meaning:—

"Arise, exile; this is too far from the land of thy Father, the abode of thy friends, thy brothers. Thou wishest to see them, thou hast continually thought of that better land; —now—arise and depart—this is not your rest.

Arise, prisoner — What limits have bounded thy view! What fetters have repressed thy powers and restrained thy efforts! How hast thou been fixed in darkness and weakness! Behold thy fetters fall! the chain broken—the spirit from Heaven to lead thee forth!

Arise, patient sufferer. — Thou hast been willing to undergo any thing for the eternal prize—adored the Divine goodness all the while—now patience has had her perfect work. Thou hast thus been conformed to thy Lord, who was made perfect through sufferings. Now leave all thy sorrows and bring away all the result.

Arise, weary traveller.—Infirm in body, thou canst not answer to such a call. In prospect of a long and toilsome journey feeble nature sinks down. It is the spirit that is to answer. *That* can arise on wings of eagles—of angels!"

Poetry.

REST,—BUT NOT HERE!

Noble resolve of a right noble spirit!
The echo reaches us, so calm and clear;
'Tis the same portion we too would inherit—
Rest,—but not here!

Rest,—with all visions of the future blended
Comes the bright hope, so soothing and so dear;
All the long journey past, the conflict ended,
Rest,—but not here!

Not here,—while war's alarm is ever sounding,
While half the promised land is unpossest,
On the red battle plain, with foes surrounding,
Who dares to rest?

Not here—when autumn's sun is brightly shining,
Yet storm-clouds gather in the darkening west;
On the ripe corn-fields, till that sun's declining,
Who thinks of rest?

We ask it not,—on thine own strength relying,
Gladly, O Father, shall Thy work be done;
Too swift the busy hours of light are flying—
The night draws on!

Not here, but yonder,—where in peace for ever
The faithful servants with their lord are blest,
Friends part no more, and foes shall enter never,—
There we shall rest.

Yes,—and that prospect now the heart sustaineth,
Lightly each burden and each toil to bear;
For us the promise holds, the rest "remaineth"—
Not here, but there!

Reviews.

The Bible, viewed in its relation to the Faculties of the mind. A Lecture delivered at the opening of the Third Session of his Bible Class, by the Rev. Giles Hester, Loughborough. London: Simpkin, Marshall, & Co.

SABBATH school teachers and young persons in our schools and families will find in this Lecture much that is deserving their most thoughtful consideration. We earnestly commend it to their immediate notice. As a specimen we select the closing paragraph.

"And now I close these remarks. I affectionately and earnestly commend to your constant attention, and persevering study, the word of eternal life. Your well-being is bound up with an experimental acquaintance with this book. It is the only medium of saving knowledge. Its truths are the germinating seeds of eternal life. Your purity of heart, and peace of mind, and joy of spirit, will be promoted by a practical knowledge of this holy book. Angels ponder its mysteries. Saints admire its glories. Press it to your heart as your best treasure. Bring it near your eye as heaven's precious gift. Write its great facts and doctrines in your memory. Spread its rich varieties and beautiful colourings before your imagination. Submit its precepts and its evidences to your reason. Bind its promises and laws on your conscience. Twine its counsels and its examples in your affections. It shall illuminate and beautify every faculty of your soul. It shall strengthen you in temptation, succour you in perplexity, and support you in sorrow. It will purify and protect you in youth; animate and impel you in manhood; console and solace you in old age. It shall come as the dew of heaven, and as the fragrance of the Rose of Sharon upon you in sickness; and when the curtains of night fall about you, and the darkness of death gathers over you—"this lamp from off the everlasting throne, which mercy took down," shall sweetly guide you through the dark valley of death, to the shores of everlasting Peace.

1. *The Teacher's Pocket-Book and Diary.*—2. *Sunday School Illustrated Almanack.*—3. *New Year's Address to Scholars.*—4. *New Year's Address to Teachers.*—5. *New Year's Address to Parents.*—6. *The Teacher's Class Register.*—7. *Notes on Scripture Lessons for January*, 1864.

THESE publications of the London Sunday School Union, 56, Old Bailey, are worthy of our best commendation. The Pocket Book is a very respectable production; and the Illustrated Almanack, when framed, would be an attractive ornament in school rooms and cottages. These, with the publications enumerated above, are for the coming year.

The Works of the Rev. J. G. Pike, of Derby. With a Biographical Sketch. London: Simpkin, Marshall, & Co.

THE numerous friends of the late excellent author of these treatises will welcome this handsome volume, which appears in the form of an imperial octavo. The paper, printing, and binding, are alike respectable. A striking likeness of Mr. P., taken at the close of his active and useful life, as well as his autograph, is given as a frontispiece. We shall be surprised if this one volume edition of that faithful minister's works does not meet with a rapid sale.

Christian Activity.

GOD'S INSTRUMENTS.

SOME precise people object to calling Christians "instruments" in the hand or for the service of God. Men, they say, are agents, not tools. The criticism seems to us more nice than wise. The Assyrian, of whom Isaiah prophesied, was undoubtedly an agent, but he is styled by inspiration the rod of God's anger, and good ministers are called by the Apostle Paul vessels meet for the Master's use. A consideration of how little the most faithful labour has contributed to any spiritual effect, how useless the utmost effort would avail without the working of God's Spirit, is so humbling, that it is a natural impulse to sink it out of sight,

to call it nothing, and to say with the Apostle, "Not I, but the grace of God which was with me."

There is, undoubtedly, a reason for the objection alluded to. For a man to think of himself as an instrument, an implement to be used by divine power, implies on his own part the absence of voluntary exertion; and hence it is a style of language easily used to frame excuses for inaction. He does nothing because it is not his part to do anything. It is out of his power to do anything. It would be out of place for him to try to do anything. The same perverse use is made of the passage, "I have planted, Apollos watered, but God gave the increase," forgetting that in these words Paul was giving the reason, not of his failure, but of his success.

But a proper instrument is adapted to a certain work. A hammer or an axe must possess certain qualities, or it will not be used as an implement. An axe without sharpness, a hammer without hardness, will never do. So to be an instrument in God's hand, for his work, supposes a fitness for that use. Before any one says that he is doing nothing for the cause of Christ because God has not been pleased to make him an instrument of good, let him consider whether he is not making himself unfit to be so employed. This at least is put upon every servant of God. "If a man therefore purge himself of these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." An instrument is no more passive than a vessel. And whether a man reckon himself one or the other, a responsibility rests upon him to be in a proper condition for proper use and usefulness.

"An instrument in God's hand," is a phrase often used. But what is it to be "in God's right hand?" Something more than being at his disposal. Something more than being dependent on his mercy. Something more than effortless quietness. It implies such a surrender of himself to do, as well as to suffer, the will of God, that there is fitness for service which God recognizes and honours, by making him the medium of his own gracious designs. No one can claim with truth to be in such an attitude, or reasonably expect to be so honoured, who does not much wish to be, who can feel at ease when he is doing no good that he knows of, and is not made sad when the cause of godliness is declining. So far from being, in that sense, "in the hand of God," he is wandering off from God, whose hand can only be laid upon him in correction or punishment. It is more true honour to be used by him in the humblest capacity than to seem to do the greatest things without him. It is our wisdom and our duty to see that we are "meet for the Master's use."

Revivals and Awakenings.

RELIGIOUS AWAKENING IN FOULA.

THE Foula Isle, conjectured to be the Ultima Thule of the ancients, has assumed a new aspect of interest—its inhabitants have been blessed by a copious outpouring of the Holy Spirit.

Foula may be said to be quite inaccessible during the winter months, from its position and the fact that there is only one entrance for boat or vessel, and that only available in certain states of the tide. It is the most westerly of the Shetland Isles, and distant from the mainland (the largest island being so termed) twenty-four miles. Taking a westerly course from Foula, America is the first land met with. But reference to any of the modern works on geography will afford a better account of the position of this Atlantic sea-girt isle. A word as to the people. They are hospitable, moral, kindly affectioned among themselves, and fondly attached to their native isle; their manners are primitive, but not boorish, and as a whole their temporal circumstances are better than any other part of the Shetland Islands, owing to the kindness and care of their late and present proprietor.

Rather more than two months since, the Rev. John Mackinven, Congregational minister, Lerwick, visited the island of Foula, accompanied by James Garriock, Esq., of Reawick, a zealous disciple of Christ, who has boldly stepped forward on the Lord's side, and whose evangelistic labours, proceeding from a young heart warm with the love of Jesus, proved him a valuable assistant to the Independent minister of Lerwick. Mr. Mackinven went with high expectations, having already visited this and other districts, where his labours had been highly blessed of God. Thus he went forth on the mission of his Master, feeling that his hands were held up alike by the prayers of his own church, and of the christians (especially the young converts) in all those places where he had so successfully unfurled the banner of the cross; and assuredly if ever prayers were answered and efforts blessed, it was in the results seen in Foula. When these gentlemen reached the island, they anticipated from inaccurate reports that the spiritual soil was ready for the seed, but they found that to be a mistake, and found even the church to be in a state of "Laodicean" indifference. Though the feelings of the people had been aroused in spring, their impressions had passed away, and the most apathetic state had supervened. They were told by the christian part of the community that such a state of spiritual deadness was never remembered. This position of matters tested their faith strongly, and impressed their minds more powerfully from the fact of their having just left a spiritual atmosphere warm with the love of the cross. An interesting incident occurred at this stage of the mission-work, when Mr. Garriock was conducting family worship. Mr. Mackinven, on rising from his knees, is said to have expressed himself so—"Yes, yes, I know that God will bless this place; I tell you, sir (turning to Mr. Garriock), where I have found it—Exodus xiv. 13—15. Yes, my dear sir, on sabbath evening the walls of Jericho will fall, and that with a mighty crash." Never was faith more honoured of God, for on that evening there was a mighty shaking among the dry bones.

Mr. Mackinven preached from Rev. iii. 20, and was evidently assisted from on high. Before he got so far on with his discourse as to describe the way in which Christ knocked at the sinner's heart, he was obliged to stop preaching till a calm pervaded the audience, and though the servant of Christ lost the thread of his discourse, yet he was soon at his grand theme, the love of Christ to sinners, and verily before the sermon was closed many a sinner felt that Jesus loved him with a love that no tongue of man could express, and which only could be made known to the heart by the Holy Ghost. The people of God were melted into tears. From that memorable evening, until the last service conducted in the chapel, there was a continued increase of religious feeling manifestly seen in the worshippers.

About four weeks were devoted to religious services, every day as well as the sabbath (except a few days employed in visiting), one at noon and one at six in the evening, two discourses being delivered at each service, and an address occasionally to the anxious. So that about one hundred discourses were preached in Foula during Mr. Mackinven's stay there.

The results of these services are spoken of by the inhabitants as an era in their history, which will prove, we hope, the greatest benefit to generations yet unborn. The greater part of the young men and young women are believed to have been turned to the Lord, and they engage with the same zeal in doing good that young christians have done in other parts of Shetland.

They manifest those blessed evidences of a change of heart and life described in the Word of God as belonging to regeneration. The work has been more especially amongst the young, though many of the aged have experienced the blessing also, and publicly confessed Christ.

The number of converts there is not ascertained, as Mr. Mackinven refuses even to his most intimate friends to say what he believes to be the number, though he does not hesitate to state that he believes Christ to have more than the half of the entire population, which is 280 souls.—*Northern Ensign.*

Narratives and Anecdotes.

THE LIBERATED AMERICAN NEGROES.

AT the central meeting of the American Free Baptist Sabbath School Society, held Oct. 8, the Rev. Mr. DUDLEY made the following statements:—

"In South Carolina, where two years ago the children were born to be bought and sold, is a great place for raising children. He had seen flocks of them running about in a state of nudity, sometimes with a tin dipper and a piece of corn bread, entirely uncultivated as young animals of any other species. He was once speaking with a coloured woman, of whom he inquired how many children she had. She replied she had fourteen. He expressed some astonishment; she said she had not many—sister Peggy over in the other cabin had twenty-four.

Where the masters left their chattels, of course they must be taken care of by somebody, and there were hosts of these little ones as well as those of maturer years. Fifteen thousand of them were left on the Sea Islands, and in a state of comparative destitution. Winter was at hand. This was in 1861, and the masters had been all frightened away, leaving the negroes in an unorganized condition, and with their clothing almost gone, and no provision for winter clothing—they were in the habit of providing them with only one suit a year, and that for the men and women—the children were perfectly naked, and their fathers and mothers were nearly in the same condition. This was the state of things when Mr. Pierce came to the islands. Measures were immediately adopted for their comfort, and we were told that if the benevolent friends would furnish some men and women to teach them, a colony would be instituted, and the Government would give its countenance for their education. Nobody knew really who of these negroes were free and who were slaves, as they were claimed by nobody. Yet the presumption was that they were slaves.

When Mr. Pierce came back and represented to President Lincoln the condition of things on the islands, the President did not know what to do with them of course. The friends of the freedmen sent out seventy-four teachers from New York, and a large quantity of clothing was furnished, and the first year a half million were put on a course of training to qualify them to 'take care of themselves.' Mr. Leigh, of New York, the secretary, was lately there at a sabbath school concert, where were five hundred in attendance. Their little black faces all at once upturned to catch every word of instruction—all eyes glistening with satisfaction and eagerness. It was a beautiful sight. The children were all decently clad, and respectable in appearance. Colonel M. was there, who had scouted the idea of instructing them, and had expressed the sage opinion that the mind of the negro was nearly allied to that of the baboon; and he heard recitations from those who had never seen a book till within a few months that would do credit to a white scholar.

You have heard the sabbath school hymn, 'I have a father in the promised land.' The coloured people have caught this tune and the words from hearing the white people sing it, and they sing it beautifully with some alterations. Many of the children have parents yet in slavery, and others have brothers and sisters and other friends, and many parents have children who have not yet been reached practically by the proclamation. Some of them are in Georgia and some in other states. So they sing—

'I have a father in the slavery land,
My father calls, and I must go
To bring him from the slavery land.'

'I have a mother,' and 'I have a brother,' &c., are sung in the same manner. Their choruses they sing while the tears flow like rain, and the whole multitude is greatly excited. The interest on such occasions is intense almost beyond belief.

In a sabbath school of five hundred of all ages, some children, and others old and gray, a son of Professor Parks and one of Professor Hitchcock are teachers. Each had his class and was at work like a moral hero, teaching those poor eager souls to read the

word of God. Little children were learning, and old men and women with glasses which had been supplied to them, begging for books and instruction. To learn to read! to learn to read the blessed books was their greatest desire. The young can learn much more readily than the old. Some would find it very difficult, and sometimes get almost discouraged and cry and say they never could learn. But the teachers would cheer them up and encourage them and help them out of their difficulties, and get them started again. All was excitement and bustle through the colony, and at the end of the first year 2000 of the blacks could read the Bible. And they now sing in the sabbath school as you do among the whites, only better, for the coloured people have a good taste and aptitude for music.

Dr. Tyng said we were living in that time when a nation should be born in a day. Two hundred per day are coming within our lines and receiving protection. They all think it is the day of the Lord's deliverance. All recognize the hand of the Lord in the war and their emancipation. I wish I could tell you of all the characteristics of this people and their circumstances, but I cannot. I have, however, witnessed exemplifications of the highest type of christian character among them. You know they are often represented as a barbarous, brutal, revengeful race, waiting to improve the first and every opportunity to avenge their wrongs. When Colonel Montgomery went into Florida with his coloured troops they took Jacksonville. It was a masterly military performance. The town was in the power of the troops before they were fully aware of their approach. The citizens suddenly found themselves surrounded by an army of slaves. What else could they expect but that their cruelties would now be returned upon their own heads? They verily thought the day of retribution had come, and that the slaves would now revenge themselves on their oppressors. The women howled and tore their hair, and some fainted with fright.

The troops soothed them, quieted their fears for their personal safety, and did them no harm. After the conquest of the town, quiet was restored, and they established a prayer meeting and a negro sabbath school, and many go to witness its operations. These were the first-fruits of the conquest. They do not call down curses on the heads of their oppressors and pray for thunderbolts to be sent down to destroy them, but the emancipated slaves, forgiving all their former wrongs, bow down before God, and with their hands upon their breasts fervently pray for 'old massa and missus—that God will bless 'em and give 'em a new heart.'

I wanted to say these few things to you, and leave with you these testimonies of the negro character and piety, and encourage you to labour on for his welfare."

Baptisms.

FOREIGN.

POLAND.—Mr. Alf thus reports his labours and perils:—"Although our country is in a confused state on account of the uprising of the people and the war, and although it is extremely dangerous to pass through cities under military rule, yet I could not refuse to go forth again as a soldier of the cross. Remained in G. at the request of all the brethren and friends. It was almost impossible to find room for the hearers, who came in crowds from two or three villages. After the meeting, we hastened to K. to hold another service in the afternoon. On arriving I found the brethren engaged in prayer, because they had nearly despaired of my coming. Their joy was so much the greater when they saw me. I entered the meeting at once with the Saviour's salutation—"Peace be unto you," John xx. 19—which I chose for my text. There was a great deal to be done at this station, which the Lord has richly blessed. Several came forward to testify to the mercy of God, and desired to be soon baptized into the death of Christ. Numerous hearers came from far and near, so that there was no more room. Every spot was

filled, and they stood as close as possible together within the house and beneath the windows, which had to be opened, and every spot was filled. At four in the afternoon our feast began. We had twelve candidates, who all arrived in good time. The hearers were, perhaps, half as many more than in the morning, so that we knew not how to find place for them. The yard even was entirely full, besides the rooms, chambers, entries and the space under the windows. I first spoke on the subject of baptism from Matt. iii. and prayed. Then we went in procession half a mile to the water, where these believers, according to the Divine command, were to be buried in the likeness of Christ's death. The schoolmaster of the place, who knew through spies what was going forward, and who had never let an opportunity slip of expressing his opposition, exhorted the people to use this chance of putting 'the traitor, the baptist preacher,' to death. A Catholic huntsman was urged to shoot me in the act of baptizing; others had provided themselves with large stones, to kill me. When we drew near the water, we were obliged to pass a little thicket, where we discovered our enemies, and were not a little alarmed. We passed by them, and they seemed not to see us. I was disposed to forego the baptism, but other brethren had more courage, and said, 'Be bold, who will harm you?' I then directed the candidates to prepare. While we were busy in getting ready, our enemies, supposing I was already baptizing, came out of their hiding place and crowded through us to the water, screaming, 'Where is he? Where is he?' They were looking for me. I was sitting on the shore directly before their eyes. I remained quiet and on my guard, and passed out of their way. When at last they discovered me, they came upon me in great wrath. But some of our friends sprang forward, and I escaped their hands, and hastened as quickly as I could to a conveyance belonging to a christian brother standing near by. We saw nothing of the huntsman and his gun. It is said that he had drunk to excess, and so was unable to play his part. I had safely escaped the clutches of the enemy; but they now laid their hands on the brethren. The Lutheran teacher struck brother S. on the head with his cane, so that he fell down. But some of our friends who had come up and witnessed the scene, sprang forward. When the enemies saw that the brethren meant to defend themselves, they retreated sullenly, throwing stones and cursing as they retired. Upon this we returned again to our place of meeting. We had finished the celebration of the Lord's Supper, and some of our friends were departing, when they met the enemies on the way, who began again to assail them with all violence. Immediately a cry arose. The enemies had already pressed into the house. But the owner, a fearless man, who was also one of our brethren, rushed out with his son, exclaiming, 'Be it known that I bind with cords and shall deliver to the magistrate to-morrow morning this enemy, who has come into my house as a robber after ten o'clock at night.' The enemies were alarmed, and in a rage withdrew. I hastened on to J., where in quietness I administered the ordinance of baptism at one o'clock in the morning, to seven of the candidates who were to have been baptized at K.; the others were not present on account of the distance. After the baptism, I administered the Lord's Supper, and then took my departure."

GERMANY.—At *Zimmerbude*, after the sermon, twenty candidates offered themselves for examination, of whom sixteen were received, and baptized at six in the evening. The scene at the baptism was very beautiful. A great multitude from far and near stood on the shore. The brethren stood around in a circle. Having reached a sufficient depth of water, I baptized these sixteen souls; a seventeenth, who was not present, was baptized later by brother Preuss. After the baptism we returned, changed our apparel, and celebrated the Lord's Supper. One of the baptized was an old man of about seventy years of age, who has sought the Lord for two years, and only just now found him. He longed to enter into the joy of his Lord, and his wish was soon granted. He lived for a fortnight in the greatest joy, as happy as a child. The third week he fell sick, and could only pray kneeling in his bed; and in this position he closed his life and went home to heaven. We soon had another baptismal feast. Seven souls were baptized in presence of a great assembly. The periodicals afterwards expressed great surprise, that notwith-

standing the efforts of the city missionaries, sent for from Hamburg to put a stop to the spread of our opinions on baptism, their expectations had been so signally disappointed.

At *Tannenburg* we had a blessed time. With fourteen souls, accompanied by a large company of people, we went to a little stream flowing between mountains and green meadows, singing hymns as we went. Having reached the water, I read extracts from the word of God, with remarks; then we sang together, and after prayer I "went down into the water" and baptized fourteen candidates, seven brethren and seven sisters, according to the commandment of Jesus Christ. One of them was a lame girl. She came to the water with her crutches, and so deeply was she moved by the thought that the Lord had had compassion on her, that she wept aloud. I took her under the arms, leaving her crutches on the shore, carried her into the stream and buried her in the liquid grave of the Redeemer. O how great will be her joy when she leaves her crutches behind, and He in whom she now believes shall take her up to dwell with him for ever!

Never before, during the eighteen years of our existence at *Templin*, has Divine grace displayed such wonders of mercy. Very old men and young children have been alike anxious for the salvation of their souls. Eighty-nine have been baptized already; twenty-seven more will follow in a few days, and many more, anxious to be received, are only waiting till we have longer opportunity to test their steadfastness.

China, *Ningpo*.—Mr. Knowlton, of the "American Baptist Missionary Union," writes:—"I have just returned from Jih-z-kong, where yesterday I administered the ordinances. Five converts, three males and two females, were baptized. That little church now numbers eighteen members, who all appear sincere, earnest christians. There are several others there who appear to be sincere inquirers, who attend the meetings on the sabbath regularly. The young assistant there gives promise of being a very useful man. He possesses fair abilities, some education, and is a very quiet, firm, and consistent christian. He studies in the chapel in the city during the week, and goes to Jih-z-kong on Saturday, returning on Monday. His residence is at Yiang-dzing-long. He is the fruit of Dzing's labours there. I feel that God is caring for the little church at Jih-z-kong, in thus raising up a useful labourer to take the place of Gyin, who was taken captive by the rebels, and probably killed by them. A week ago last sabbath, I baptized three converts at Ningpo. One was the wealthy man from Kinghwa, and the others, a young man and young woman of Ningpo. Through the faithful labours of one of the native sisters at Ningpo, a good work is going on among the women in the vicinity of the chapel. Among those baptized within a few months, is one noted old Buddhist woman, whose business was to go about as a kind of priestess, and chant prayers for those who were too ignorant or too lazy to do it for themselves. Another is the "beautiful lady," (as the Chinese regard her) of a rich tobacco merchant from Fohkien. She and her daughter have been regular attendants at our chapel for nearly a year past. They had been opposed and ridiculed by their friends; yet they remain firm, and are, moreover, zealous in the cause which they have espoused. Between twenty and thirty females attend the meetings on the sabbath regularly, and several are requesting baptism. Among these last is another noted old Buddhist woman, whose large store of acquired merit, or rather the proof of it, in the form of notes on the future world, and paper money, were destroyed by the rebels. "If the god," she reasons, "could not preserve my proofs of merit for so many years of faithful chanting of prayer, he can be of little use to me in the future world." Moreover, his old mud image has, by the same ruthless hands, been reduced to powder. "Such a god," she says, "is of no use."

Burman, *Prome*.—Dr. Kincaid, says:—Thirty-five have now been baptized since the first of January. I long to see the day when I can have the means to employ more native agency in evangelizing this great field. The hearts of thousands seem to be open to receive the gospel. There is a growing impression everywhere that their ancestral religion is false, and a longing for something better.

Australia, *Queensland, Ipswich*.—On August 2, Mr. Morton baptized two young men on a profession of their faith in Jesus, and expects to administer the ordinance again shortly. We hope our

brother will be greatly blessed in his work in this new sphere of labour.

Brisbane.—On Lord's-day evening, August 2, Mr. Wilson baptized three candidates on a profession of their faith in and love to Jesus the Saviour. The service was impressive and the congregation very large.

Geelong, Aberdeen Street.—On August 23, the ordinance of believers' baptism was administered to three candidates on a profession of their faith in the Lord Jesus.

Melbourne, Collins Street.—On Lord's-day evening, August 30, fourteen friends were baptized on a profession of their faith in Jesus. The administration of the ordinance was preceded by a discourse founded on John iii. 14—17. The chapel was densely crowded and the whole service profoundly solemn and impressive.

Tarnagulla, Ebenezer.—On Lord's day, August 16, four candidates were baptized on a profession of their faith in our blessed Redeemer, after a discourse from the pastor, Mr Tranter, on Rom. xii. 2. The chapel was crowded, and the sermon, which was plain, appropriate, and impressive, was listened to, with marked attention.

Melbourne.—The Christian Disciples.—On Lord's-day, Aug. 16, two friends were immersed by Mr. R. Service, in the Temperance Hall, Russell Street, and the same day added to the church meeting there. On the following Wednesday evening a young man from the Sunday school was immersed in the Disciples' Meeting House, Carlton, and added to the church meeting in the Temperance Hall. And five disciples were baptized at Prahran, Sep. 6.

Adelaide, Flinders Street.—On Lord's-day evening, August 2, one candidate was immersed. On Lord's-day evening, Sep. 6, eleven candidates were immersed after a discourse by the pastor, Mr. Mead. The chapel was so crowded that additional seats had to be placed in the aisles. One of the candidates was about fourteen years old, while another was in his eightieth year. The wife of this aged disciple was baptized about ten months ago, she also is in her eightieth year.

DOMESTIC.

Eythorne, *Kent.*—Having been for many years a reader of the *Reporter*, and never seeing any reports of baptisms from this ancient church, of which I am a member, I take the liberty of informing you that on Lord's-day, Oct. 25, our pastor, Mr. Skemp, had the pleasure of immersing six young disciples, two males and four females, all children of members of the church at Eythorne.

W. C.

Leicester.—*General Baptists.*—On the first sabbath-day in November, Mr. Stevenson baptized ten candidates at *Archdeacon Lane* chapel; and on the same day Mr. Pike baptized thirteen at *Friar Lane* chapel; among these were a father, mother, and daughter. Both places of worship were very crowded.

Kirton Lindsey.—On Friday evening, Aug. 28, two female believers put on Christ, being baptized by Mr. Stapleton; they were afterwards received into communion by giving the right hand of fellowship.

T. D. C.

Paddington, *Praed Street.*—Four believers were baptized by the pastor, Mr. Clifford, on September 30; these made the number baptized during the year thirty-seven. Five were members of the Independent church, John Street.

Hose. *Vale of Belvoir.*—Two friends were baptized here, September 20, one from the small but ancient church at Knipton. It is now twenty-four years since they had an addition by baptism. May this example be imitated.

Stalybridge.—Four believers in the Lord Jesus were baptized by Mr. Salter, of Lineholm, October 18. A large congregation assembled to witness the solemn ordinance. These were added to the church on the same day.

Coventry, *Whitefriars.*—Six young believers in Jesus were baptized by our new minister, Mr. Cross, on Lord's-day, Sept. 6. Two were the daughters of one of our deacons, and one was the daughter of another deacon. These were all received at the Lord's table.

Sheffield, *Cemetery Road.*—On Wednesday evening, Sep. 30, three female disciples were baptized into Christ's death; one, seventy years of age, and one, though young, an invalid.

Walsall.—Mr. Lees baptized nine more candidates on the last Lord's-day in September.

COALVILLE, *Leicestershire*.—It may be worthy of record, that a young friend came from a considerable distance to this place in order to be baptized, on the first Lord's-day in September.

BRADFORD, *Yorkshire*.—*Tetley Street*.—On the first Lord's-day in September, our pastor, Mr. Wood, baptized five believers in the Lord Jesus, who were afterwards added to the church.

BURNLEY, *Enon*.—Notwithstanding the nipping frosts of adversity in this region, the signs of spiritual life are cheering. Our pastor, Mr. Alcorn, baptised four candidates in September, making eighty-six within two years. Many others are in a hopeful state.

PRESTON.—Mr. Payne baptized three candidates on Wednesday evening, Nov. 11. One had been connected with the Bible Christian community.

SHORE, *Todmorden*.—Mr. Gill, the pastor of the church at this place, had the pleasure of immersing eight disciples of the Saviour, on Tuesday, Sep. 29. One candidate was prevented by illness.

Baptism Facts and Anecdotes.

BAPTISTRIES IN PARISH CHURCHES.

THE *Cardiff Times* of November 13th gives an account of the consecration of Pontlottyn new church, in the parish of Gelligaer, and the county of Glamorgan; and in a very elaborate description of the beautiful edifice, we have the following:—"Under the font there is a baptistry provided for the immersion of adults by the side of the font proper. It is approached by steps and lined with Goodwin's tiles; a large white cross of tiles is laid on the floor of the baptistry, going the whole length and width of it. The baptistry is a new feature in our churches, and has excited much comment in the neighbourhood, where the baptist body are very numerous. The Lord Bishop of Llandaff alluded to it in his sermon in approving terms, and we hear spoke favourably of its general introduction in his recent charge." The Rev. G. C. F. Hanies, the rector of the parish, has had a baptistry made in the parish church also, and has baptized several therein.

Our Welsh brethren will be confirmed in their convictions that the immersion of candidates in water is the only right mode of christian baptism, by these arrangements for "The Ministration of Baptism to such as are of Riper years, and able to answer for themselves." But the Episcopalians of England are not the only people in the world who are willing to dip the adult candidate. In America other denominations are yet more accommodating in baptizing believers. Indeed if they did not they would soon have no baptisms at all; for there the complaint is general among pædobaptist ministers that the people will not bring their little ones to the font.

SHUNNING AND SKIPPING.

AN old farm labourer once observed of one of his master's sons, a strong strapping fellow who seldom pulled off his coat, "our master William is *able* to shun a good deal of work." We have heard, too, of a village pedagogue, who when one of his pupils came to a hard word in the lesson, which neither he nor the boy could make out, would bawl out, "skip it, you dog, skip it."

An old friend, T. P., complains of this shunning and skipping propensity in quoting scripture; and tells us that a Manchester D.D., in one of his recent publications, when quoting the words of the great commission, shunned and skipped the words included in brackets as given below. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, [baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and,] lo, I am with you alway, even unto the end of the world. Amen."

Some years ago, in a public discussion with a clever infidel lecturer, we found him, when quoting from a sentence in Gibbon, leaving off at a comma, in order to effect his purpose; and we protested against such conduct as not only unfair but dishonest. But this D.D. started his skipping from a comma, and ended it with a comma! And why?

Sabbath Schools and Education.

STRENGTH FOR THY DAYS.

It is related of Dr. Doddridge that he was one day walking much depressed, his heart desolate within him. But passing an open cottage door, he heard a childish voice reading these words, "As thy days so shall thy strength be." The effect upon his mind, he says, was indescribable; it was like life from the dead.

Sabbath School Teachers we come to you with the same message which that little girl brought to the desponding minister. It may be that, like him, you are "much discouraged because of the way," and are in need of a cheering word to dispel your fears, and to restore hope's sunshine to your path? Or perhaps some great trouble seems looming in the distance, and you are shrinking from the heavy cross that you may have to carry? or the work in which you are engaged, is becoming increasingly arduous, and you feel doubtful whether you shall be able to persevere with it. In all these, and in a variety of other instances, the glad promise is specially adapted to encourage and reanimate your spirit.

"As thy days so shall thy strength be." These words are often wrongfully quoted; the singular being used instead of the plural number. You will observe it is "As thy days," not "As thy day." May we not gather from this expression the universality of the promise; that it refers not only to seasons of peculiar trial, but also and equally to the common, continuous incidents of life? All our days, however dull and unimportant some of them may seem, are included in this wide-ranging assurance of needful help.

And to those of us who feel that it is by little things more than by great things, that our powers of endurance are often the most severely tested, the thought of strength provided for ordinary times, and for apparently trifling duties, is very welcome. For the constant friction of small cares and perplexities, wears the energy and weakens the elasticity which was able to sustain the shock of some greater but solitary trouble. Thankfully, therefore, do we remember that each day, that all days, come within the limits of God's gracious declaration. We can anticipate no moment, nor dread any emergency to which it does not reach, and we may, nay, we ought to, cast "all" our care upon Him who thus careth for us.

But we must bear in mind that this promised strength is given, not all at once, but just as it is wanted. It is as thy day that thy strength shall be. God does not impart to his people a large supply of grace which will last them until the close of life's journey. But He bestows each day's grace for each day's need. The one exactly fits the other. Like the manna, which nourished and invigorated the Israelites, and of which it is said, "that every man gathered according to his eating," there is no lack and there is no redundancy. His grace is "sufficient" for us. Only it must be obtained, as was the manna, morning by morning. We cannot live to-day upon yesterday's experience. We must go forward to each duty and to each trial, in simple dependence upon Him who will supply all our need, according to his riches in glory, by Christ Jesus. We must believe that from this infinite storehouse of God's love He will grant unto us the right help in the right measure, and at the right time. As the profusion of the evening dew is to the heat of the eastern noontide, in like manner, "As thy days, so shall thy strength be."

Now, fix your thoughts on the one specific gift which the verse holds out to you: 'strength.' It is not joy, nor pleasure, nor even a great degree of comfort. These may be vouchsafed to you, and doubtless they will; but they are not here promised for every day, nor indeed for any day in particular. Very simple and very practical is the assurance of the text. God guarantees to you sufficient strength for duty and for trial.

Amidst the arduous duties, and the exhausting responsibilities of sabbath school teaching, how sweet for us all to feel the healthful stimulus of such a promise as this. And if any fresh mission of usefulness claims assistance, say not, "send by whom thou wilt send; but send not by me;" but let your ready response be, "I will go in the strength of the Lord God." And over your way will float this banner of his love, "Fear not, for I am with thee; as thy days, so shall thy strength be."

S. T. T.

Religious Tracts.

OUR DONATIONS OF TRACTS.

For many years it was our custom to forward donations of tracts on the gospel or on baptism to such congregations or individuals as could not afford to purchase them; and we continued to do so, until our stock was nearly exhausted. We apprized our readers of this at the time; but it has occurred to us that as we required the remittance of six stamps with each application for postage of the parcel, it is possible that some of our friends may have been overlooked or omitted. We deem it right, therefore, to inform any who have thus applied and received no parcel in return, that if they will furnish particulars of their application to Mr. Winks, *Rutland Street, Leicester*, he will endeavour to make up and forward a donation of the most suitable he can find for their purpose.

Intelligence.

BAPTIST.

FOREIGN.

New Zealand. *Dunedin.*—We are very glad to report that our brethren in this rising town have taken the Town Hall for religious services, and intend soon to organize a church and erect a chapel. An urgent requisition was recently forwarded to the editor of the *Evangelist* to give his aid in this important movement, and being unable to do so personally, Mr. William Poole, pastor of the church at Caulfield, has very kindly undertaken a visit to Dunedin.—A more recent report states, that Mr. P. visited Dunedin, and formed the friends into a church. Mr G. L. Parsons, late of Regent's Park College, will be their minister.

Australia.—Melbourne, *Collins Street.*—The quarterly social meeting of the church and congregation was held on Wednesday, August 5. A large number of friends assembled at tea, in the lecture-room, and after spending some time in pleasant social intercourse, adjourned to the chapel. Devotional services were conducted, and a short address delivered by the pastor. In the course of his address, Mr. Taylor stated that during the quarter there had been an addition of twenty members to the fellowship of the church, and two deaths. The number of inquirers and applicants is large, and peace and love abound.

Castlemaine.—Mr. James Smith, whose resignation of the pastorate of the church in this place we recently announced, left the colony on Tuesday, August 11, for his old field of labour, Delhi, India. We deeply regret Mr. Smith's departure, and earnestly trust that his health and usefulness will be long continued. Mr. James Ewence, lately arrived from England, succeeds Mr. S. in the pastorate.

Alberton. Adelaide.—The foundation stone of a new baptist chapel was laid at this place, under pleasing auspices, Aug. 31.

DOMESTIC.

Bradford, *Hallfield Road.*—The foundation-stone of this chapel was laid by Sir M. Peto a year ago. The new building was opened on Wednesday, Oct. 28. The colonists have secured the Rev. J. Makepeace, late of Luton, for their minister. The new buildings comprise a chapel, with side and end galleries, for 1,000 persons; a school-room, sixty feet by thirty; a lecture-room, thirty feet by twenty-five; minister's vestry, deacon's vestry, and ladies' vestry, class-room for eighty infants, two class-rooms for adults, a library-room, a large tea-room, and sundry other apartments and conveniences. The total expenditure will be about £7,000. At the dedicatory service, after a sermon by Rev. H. S. Brown, a large company adjourned to the school-room, where a cold collation had been prepared. After the repast, Dr. Acworth took the chair, and congratulated the church at Sion chapel on the work they had so happily carried out. Mr. Chown, who was greatly applauded, after some reference to his own share in the work, said, a sum of £7,080 had been expended, including £980 for alterations, painting, &c., at Sion Chapel. Towards this sum £5,100 had been given or guaran-

teed by members of the Sion congregation who, though not a wealthy people, had given with the most devoted liberality. A further sum of £1,800 had been given, almost unsolicited, by other christian congregations, leaving more than £700 to raise. The collection that morning was more than £200, including £100 from W. Murgatroyd, Esq., of Bank Field; and the sum now wanted was £527. Towards this amount several donations were promised in the room. The whole sum, it was confidently hoped, would be raised at the remaining services.

COUNTESTHORPE, *near Leicester.*—A baptist church was lately formed in this populous village, composed of members who withdrew in a friendly spirit from the parent stock at Arnsby, the scene of the labours of the late Robert Hall, senr. On Thursday, Oct. 29, a new chapel was opened for public worship, with sermons by Messrs. Mursell of Leicester, and Vince of Birmingham, to large congregations. At the close of the morning service it was announced by Christopher Bassett, Esq., that the cost of the building, with alterations of the old chapel required to adapt it to the purposes of a school-room, was £860, and that, in liquidation of the amount, £710 had been promised, leaving £150 still to be raised. The collections during the day amounted to the handsome sum of £104. The Rev. T. Thomas, D.D., president of the baptist college, Pontypool, under whom the Rev. T. Rhys Evans, minister of the place, pursued his studies, preached in the morning and evening of the following sabbath, and in the afternoon the highly-esteemed pastor of the parent church, Mr. Shem Evans, occupied the pulpit. At the close of these interesting services it was announced that the new building was free from debt. Thus another instance has been afforded of what may be done in the service of God by willing hearts and ready hands. The design and execution of the work, by Mr. Elliott, a resident, do him much credit; the place being an ornament to the village.

ABERSYCHAN.—*English.*—The Rev. S. Price and his friends have at length succeeded in clearing off the debt on their place of worship, leaving a small balance in hand. We congratulate our friends on this very pleasing result of their persevering efforts. Mr. P., during his efficient ministry, has baptized five hundred candidates.

CHEDDAR.—After some considerable repairs and improvements in the chapel, and the erection of new school rooms, opening services were held on Friday, Sept. 25, under pleasing and encouraging circumstances.

BRADFORD, *Trinity Chapel.*—The success which attended the preaching of the Rev. H. J. Betts at this place of worship led to the determination to erect side galleries, and to provide an organ. On Wednesday, October 14, the chapel was formally re-opened. The amount raised by the collections at the various services was nearly £900; subscriptions to the amount of £750 have also been promised. The entire cost of the organ and the alterations is about £1,200. The chapel has been considerably improved by the alteration, and may rank now amongst the finest places of worship in the town. It will seat nearly 1,200 persons.

STROUD.—On Monday evening, Oct. 29, a large meeting was held in the baptist chapel, for the purpose of commending to the care of our Father in heaven the Rev. James Wall and his family, who are leaving for mission work in Italy. Many prayers were offered for them, and Mr. Wall addressed the assembly on the state of Italy, and his deep solicitude to preach among that people the unsearchable riches of Christ. Mr. Wall, with his family, left Stroud for Italy amidst many tears and prayers. It is hoped that this gospel mission will be sustained and supported by the prayers and liberality of the friends of the Saviour.

DEATH DURING WORSHIP.—At the Borough Road baptist chapel, Southwark, Nov. 1, Mr. John Bunker, of George Street, Newington, whose daughter was present at his side, suddenly fell from his seat to the floor. It was at first supposed that he was merely suffering from an epileptic fit, and he was removed to the vestry without interruption to the sermon; but on the arrival of Drs. Hart and Carpenter—the latter being in the chapel at the time of the sad occurrence—they found that life was quite extinct.

DAMERHAM, *Wilts.*—The new baptist chapel, erected in this village in the place of one destroyed by fire, was opened for public worship on Wednesday, Nov. 5, with two sermons by the Rev. C. Stanford, of Camberwell, who has kindly used his influence in aiding the congregation by obtaining funds for the purpose. A considerable number of friends from the neighbourhood crowded the place during the services. The late excellent W. Rhodes was pastor of the church many years.

BELVEDERE.—*Earith.*—At this place of favourite resort for Londoners, a new baptist chapel has been erected on ground given by the late Sir Cullen Eardley, Bart. The place was opened on Tuesday, Sep. 29. Miss Eardley contributed fifty pounds to the erection.

GLASGOW.—At the annual *soiree* of the baptist congregation, North Frederick Street, Nov. 5, Mr. Medhurst, pastor, in the chair, it was stated that during the past year eighty-two had been baptized and one hundred and thirty-seven admitted into the church. On the first Lord's-day in October, Mr. M. baptized four believers. The present number of members is three hundred and twenty-two.

LOUTH, *Walker Gate.*—We are gratified to hear that the friends at this place have resolved to erect a new chapel, the foundation stone of which was laid with the usual services, Oct. 29, by Mrs. W. Newman, daughter of the late pastor, Mr. James Kiddall. The offerings on the stone amounted to £116 15s.

NEW LENTON, *Nottingham*,—The baptist church at this place, under the pastorate of Mr. C. Burrows, are making a vigorous effort to reduce the existing debt on their chapel property. We hope they will be successful.

THE REV. W. LANDELS, to the satisfaction and delight of his friends at the Diorama chapel, Regent's Park, has declined the invitation from Melbourne, Australia, and decided to remain with them.

GRANTHAM.—The foundation stone of a new baptist chapel was laid in this town on Tuesday, Sep. 29.

PORTSMOUTH, *Mile End.*—The new baptist chapel in this locality was opened with public services on Tuesday, Sept. 22.

RECOGNITIONS.—Mr. J. Butcher, late of Thorp-le-Soken, at Weston Turville, Bucks, Oct. 28.—Mr. F. Perkins, M.A., of Rawdon College, at Ebenezer, Coseley, Oct. 7.—Mr. Mark Noble, of the Metropolitan College, at Necton, Norfolk, October 7.—Mr. W. Omant, at Rickmansworth, Herts, Oct. 14.—Mr. Stewart Gray, late of Waterford, at Windsor, Oct. 19.—Mr. W. M'Phail, at Hartlepool, Nov. 3.

REMOVALS.—Mr. J. Allen, B.A., of Regent's Park College, to Hook Norton, Oxon. Previously to his removal, the friends of Mr. A., at Queen Street, Woolwich, invited him to a farewell tea meeting, when the pastor, Mr. Teall, and his friends expressed their best wishes for his future welfare and success.—Mr. A. Pitt, of Burton-on-Trent, to Drake Street, Rochdale.—Mr. R. Ward, of Glossop, to Hunslet, Leeds.—Mr. W. J. Osborne, of Kilham, to Earby-in-Craven.—Mr. T. W. Handford, of Rawdon College, to Moor Lane, Bolton.

BAPTISMS.—Too late for the proper place, we received reports of the baptism of seven females by Mr. Anson at *Clough-fold*, Lancashire, Oct. 29; and of six females at *Sutton-in-Ashfield*, Notts.

MISSIONARY.

BORNEO.

THE mission at Borneo is still in a distressed condition, since the murder of the seven martyrs in May, 1856. The contents of that bloody page in the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigand and his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfatz, were baptized with a bloody baptism on the 7th of May; E. Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the blood-thirsty savageness of those utterly demoralized idolaters. But the living God had protected them, and it would seem as if at length the lovely gospel sun was beginning to melt the icy crust of the heart of that ignorant and ferocious people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organized. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artizans were to be invited to immigrate, in order to teach the Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the number of the professed converts increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it.

Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives, were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him bleeding in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a